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A WEEKLY JOURNAL

Devoted to the Work of Conciliating Religion with Science.

Entered at the Chicago Post-Office as Second-Class Matter.

OFFICE, 169—175 LA SALLE STREET.

No. 129. Vol. III.—51 CHICAGO, FEBRUARY 13, 1890. Two Dollars per Year. Single Copies, 10 cts.

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## RELIGION AND IMMORTALITY.

Johannes Scherr, one of the most zealous of infidels, who used all his great historical scholarship and philosophical acumen to forge fatal shafts to hurl at religion, says in one of his lucid sketches:

Religion is a groping from the Temporal into the Eternal; a pathfinding from the Finite into the Infinite; a bridge-spanning from the Sensible to the Supersensible. If we follow—and I speak now only of men who have the material and the courage to think logically—if we follow, I say, this idle worry and contention to its deepest root within us, we shall find it to mean this: terror at the thought of inevitable dissolution, abhorrence of imagined void, dread of death. Man yearns for existence beyond the bounds that are set to his life. The happy man, that he may further enjoy in a kingdom to come the comforts he possessed on earth. The unhappy one, that he may find in the land "above" the fortune he was robbed of "below." And the ideal enthusiast, that he may at last arrive at those "regions bright," where "pure forms dwell"—the prototypes of the Good, the True, and the Beautiful. Only men who through and through are men, who, in the beautiful words of Lucretius, have advanced to the point where they are able *pacata posse omnia mente tueri*, can sternly face the inexorable thought of the annihilation of the Ego and the Self, and, when the last hour is come, say with stoic resignation in the words of Manfred, "Earth, take these atoms!" The others, the millions and hundreds of millions, all wish to gain "salvation"; which means, to live beyond the grave and after death. And since it is the fashion of man to believe and to hope what he wishes, so do they believe and hope that their dear Self is "immortal" and predestined, after corporeal death, to be promoted to a higher class in the eternal school of perfection, or, as the pious in current parlance term it, "to behold God."

Scherr characterizes religion very well as the dread of death, and as a desire to live beyond death. And truly, he is right when declaring that with many religion is nothing more than the desire to make their dear ego immortal. But Scherr is decidedly wrong when he looks upon death as a finality. It is not matter alone that man consists of, but his form also; and his humanity lies not in the clay but in the spirit. In order to sustain animal life, it is sufficient to eat and to drink; but to sustain spiritual life, man must be nourished with thoughts. Our children imbibe their mental existence from parents and instructors, and the ideas with which they are reared are the very souls of the heroes of past ages; they are the souls of their ancestors and the valuable results of the lives of the departed.

The earth takes part of its atoms again in every moment of life, and it is not the atoms that we must care for most. Man does not live by bread alone, the nourishment of his soul is the word; and the word makes of him a human being. Man's life is not ended when all the atoms that shape his body return to the dust from which they came. Nature has devised means to preserve that which is human and to let the soul of man continue even after death.

I read of late in an historical essay some sentences to the following purport: 'American freedom was not possible but for the determination and strength of the Puritan character. The Puritans were not possible but for Luther, and Luther was not possible but for Paul.' If that is so, and I expect there is no one who will dispute it, can it be said that death was a finality to Luther or to Paul? When the earth took the atoms of these men, did the earth really take their whole being? No, it did not. Their better parts, those elements of their souls which were pure and noble, were preserved and will be preserved as long as men live upon earth. The ideals which they aspired to, the truths which they taught, are immortal. And like the torch in the mysteries of Eleusis that passed from hand to hand, their soul-life will be handed down faithfully from generation to generation.

The purpose of religion, indeed, is the preservation of the soul. The preservation of the soul beyond death is no illusion, no chimera of fanatic minds. It is a fact of our experience, it is a reality that can be scientifically proved. Death is no mere dissolution into all-existence. Certain features of our soul-life are preserved in their individuality. Copernicus still lives in Kepler, and Kepler in Newton; and to-day Copernicus lives in every one of us who has freed himself from the error of a geocentric conception of the world. The progress of humanity is nothing but an accumulation of the most precious treasures we have—it is the hoarding up of human souls.

## THE CRADLE OF THE ARYAS.

BY PROFESSOR F. MAX MÜLLER.

Let us return from the present and the future to the most distant past.

If we are all members of the great Aryan brotherhood, the question whence the Aryas came, and what was the original Aryan home, was a natural and legitimate subject of a scholar's curiosity. The question was asked and answered without much hesitation.

though, of course, with a clear knowledge that the answer could be speculative only. Traditions among the South-Eastern Aryas, the Indians and Persians, might point to the North, the legends of North-Western Aryas, the Greeks and Germans, might point to the North or the East, as their earthly paradise; but such dreams would be of little help in settling events supposed to have taken place two, three, it may be four or five thousand years before the beginning of our era. The only arguments, if arguments they can be called, or, we should rather say, the only impressions by which scholars were guided in giving a guess at the whereabouts of the cradle of the Aryan race, were first of all *geological*, and afterwards *semi-historical*. Geology tells us that the first regions inhabitable by human beings were the high plateau of Pamir in the Belurtagh, and the chain of the Caucasus between the Caspian, the Black Sea, and the Mediterranean. No geologist would ever think of any part of Europe as inhabited, or inhabitable, at the same period of time as these two highest points in Asia. From the same high plateau spring the rivers Oxus and Yaxartes, which would have served as guides to the West and the North-West, and the Indus, which would have served as a guide to the South-East; the former leading the Indo-European race to Europe, the latter to India.

And when we leave these distant geological periods, we find again all the beginnings of what we may call civilised life in Asia. I say nothing of China, or Babylon and Assyria, of Egypt, Phenicia, and Palestine. All these countries were teeming with civilised life when, so far as history tells us anything, Europe may still have been a sheet of ice, a swamp, or a howling wilderness. But if we confine our attention to the Aryas, we find them entering the land of the Seven Rivers, as they called the country of the Panjâb, at a time when Europe had hardly risen above the horizon of legend, much less of history. If we claimed no more than 1000 B.C. as the date of that Aryan immigration into India, the language which they brought with them presupposes untold centuries for its growth. When we proceed to Media and Persia, we find there, too, traces of an ancient language and literature, closely allied with that of India; and we can watch how in historical times these Medes and Persians are brought in contact with an even more ancient civilisation in Babylon, in Egypt, and in Phenicia. When that Median and Persian wave rolls on to Asia Minor, and after the conquest of the Ionian settlements there, threatens to overwhelm Europe, it is repelled by the Greeks, whose civilisation was then of a comparatively recent date. And when, after the Persian wars, the stream of Greek civilisation flows westward to Italy, and from Italy overflows into Gaul and Germany, sweeping everything before it, it meets there with hardly any monuments of ancient growth, and with no evidence of a language more primitive than Sanskrit, or of a literature and religion to be compared for freshness and simplicity with the religious literature of the Vedic age.

It might have been intelligible if, under these circumstances, the cradle of the Aryan race had been sought for in India or Persia, possibly even in Asia Minor, in Greece, or in Italy. But to place that cradle in the untrodden forests of Germany, or even on the shores of the bleak Scandinavian peninsula, would seem to have required a courage beyond the reach of ordinary mortals.

Yet, this feat has been accomplished by some German ethnologists, and the south coast of Sweden has actually been singled out as the hive from which the Aryas swarmed, not only into Germany, Italy, Greece, and Armenia, but into Persia and India likewise. Scholars shook their heads and rubbed their eyes, but they were told that this counted for nothing, and that the least they could do was to prove that Sweden had *not* been the original home of the Aryas. Now, you know how difficult it is under all circumstances to prove a negative; but in this case it became doubly difficult, because there was hardly anything adduced that could be disproved. There was no evidence of any Aryan people having lived in Sweden much before the time when Persia invaded Greece, and when the ancient Vedic religion, after a sway of many centuries, after long periods of growth and decay, was already being supplanted by a new religion, by Buddhism. The statement quoted as having been made by a defender of the Scandinavian theory, that the date of the Aryan migration into India was about the seventh century, must clearly rest on a misprint, and was probably meant for the seventeenth century. For, after all, whenever the Aryans started from Scandinavia, they must have been near the Indus about 1500 B. C., speaking Vedic, and not modern Buddhist Sanskrit; they must have been in Greece about 1000 B. C., speaking the Dorian dialect of the Greek branch of the Aryan stock of speech. They must have been in Asia Minor, speaking the Ionian dialect of the same Greek branch at a time early enough for their name of *Yavan* to be quoted by the author of Genesis, for their name of *Vauna* to be joined with those of Media and Armenia as provinces of Persia in the cuneiform inscriptions of Darius; nay, possibly for the same name, under the disguise of *Uinen*, being found in Egypt in the hieroglyphic inscriptions of the fifteenth century B. C.

These are facts that have to be accomodated, when we are asked to believe that the ancestors of all these

Aryas came from Sweden, where we know of no traces of human life, much less of Aryan life, much before these very wars between Persians and Ionians. Even then we only find *kitchen-middens* and funeral barrows, and who is to tell us whether these *beaux restes* of prehistoric dinners were left by Aryas or by pre-Aryan hordes, and whether these silent dolichocephalic skulls spoke once an Aryan or non-Aryan dialect?

With all these palpable facts against them, it can hardly be supposed that the supporters of the Scandinavian theory had no arguments at all on their side. Yes, they had, but let us see what their strength really is.

It has been said that Latham, who first started this theory, pointed out that at present the number of Aryas, speaking different Aryan dialects in Europe, is much larger than the number of Aryas in Asia, and that it would therefore be absurd to derive the majority from so small a minority. First of all, I doubt these linguistic statistics, even at the present day. I am not at all certain that the number of people speaking Aryan dialects in Asia at the present moment is smaller than that of Aryan speakers in Europe. But at the time of which we are now speaking, say 500 B. C., when one great period of language, literature, and religion had already come to an end in India, the population of the North of Europe and of Scandinavia was of the scantiest, and even if they were Aryas, and not Basks, or Laps, or Fins, their number would have been a mere nothing compared with the enormous number of Aryas at that time living in India, and Persia, and Asia Minor. How then these Aryas who composed their Vedic hymns on the banks of the Seven Rivers between 1500 and 1000 B. C., should have migrated from Sweden, passes my understanding.

A stronger argument that has been adduced in favour of Sweden being the cradle of the Aryan race, is a passage from Jordanes, or Jornandes, as he is commonly called. At all events we have here something tangible that can be handled, that can be proved or disproved. It is said that Jordanes has preserved the ancient tradition that Sweden was 'the manufactory of people,' the *officina gentium*, as he expressed it.

Before we quote an authority, our first duty is to find out who he was and what means of knowledge he possessed. Now Jordanes lived about 550 A. D. He was originally a notary in Bulgaria, and became afterwards a monk, possibly in Ravenna. He wrote a book *De rebus Geticis et De origine actuque Geticae gentis*, which is chiefly based on a lost work of Cassiodorus, the friend and adviser of Theodoric, on Orosius, and on similar authorities. He himself is a most ignorant and uncritical writer. Besides that, he writes with an object, namely to magnify the Gothic race and bring it somehow in connection with Troy and the fabulous ancestors of the Romans.* He certainly, whether rightly or wrongly, believed that the Gothic and other German tribes among whom he had lived on the Danube, came from the north, and from Sweden. He therefore called the island of *Scancia* or *Scandza* the *officina gentium*,† the manufactory of peoples. But by these peoples he clearly understood the Teutonic tribes, who had overrun the Roman Empire. The idea that other nations, such as Romans, or Greeks, or other Aryas could have come from Sweden would probably have completely staggered his weak mind.

On such evidence then we are asked to believe that tradition had preserved in the year 550 A. D. some recollection of the original migration of the Aryas from Sweden, say 500 B. C. Poor Jordanes himself never dreamt of this, and a theory must indeed be very near drowning to grasp at such a straw.

What would the upholders of the Scandinavian theory say, if *we* appealed to the famous legend of Odin's migration from Asia in support of the Asiatic origin of the Aryas in Europe? And yet that legend meets us only a century later than Jordanes, namely, in Fredegar, 650 A. D., and then grows from century to century till we find it fully developed in the Heimskringla and the Prose Edda in the thirteenth century, nay, believed in by certain scholars of the present day.

If we reason soberly, all we can say is that the separation between the South-Eastern branch of the Aryan family, the Hindus and Persians, and the North-Western branch, the Germans, Celts, Slavs, Greeks, and Italians, cannot be proved to have taken place in Europe, because at that early time we know absolutely nothing of Europe being inhabitable or inhabited by any race, whether Aryan or non-Aryan. The angle from which these two streams of language might have started points to Asia, and points to that very locality where geologists tell us that human life became possible for the first time, the high plateau of Pamir, or rather the valleys sloping down from it towards the South.

We can construct a picture of the life of these as yet undivided Aryas from the words which the Northern and Southern Aryan languages share in common, and all the salient features of that picture fit in with the picture which recent travellers have given us of the neighbourhood of Pamir. Let us examine a few of them.

* Jordanes, cap. 9, and 20.

† Ex hac igitur Scancia insula, quasi officina gentium, aut certe velut vagina nationum, cum rege suo Berich Gothi quondam memorantur egressi.

We are told that the climate is cold, the winter long, and that there is plenty of ice and snow. We should therefore expect that the Aryas, before they left that neighbourhood, should have formed names for snow and winter, and that these names should have been preserved in both branches of the Aryan family. And so it is. We find in Sanskrit the same words for *snow* and *winter* as in Greek, Latin, and German. This proves at all events that the original home of the Aryan language could not have been in a tropical climate, for there snow and ice being unknown, names for snow and ice would not be wanted.

Snow is *snizh* in ancient Persian, *snaivs* in German, *nix* in Latin. Winter was h é m a n in Sanskrit, *χεῖμα* in Greek, *hiems* in Latin, *zima* in Slavonic. *Ice* is i s i in Zend, *îs* in Old High-German.

The most common trees in Northern Kohistán are the pine, the birch, and the oak. One of these trees, the birch, has the same name in Sanskrit and in English. *Birch* in English is b h û r *g* a in Sanskrit. The names of the other trees exist in the South and the North, and must therefore have been known before the Aryan separation; but their meaning varies. The word which in Sanskrit is used for tree and wood in general, d r u, appears in Greek as *δρῦς*, meaning tree, but especially the oak. In German *triu* is likewise used for tree in general, but in Celtic *daur* means the oak, while in Lituanian *dervà* has become the special name for fir. We see a similar change of meanings in another name for *oak*, the Latin *quercus*. The same word appears in Lombardian as *fereha*, and in the A. S. *furh*, the English *fir*. The *beech* has not a common name in Sanskrit and Greek, whatever the defenders of the Scandinavian theory may say to the contrary. They mistook the name of the birch for that of the beech, and, more than that, they assigned a wrong *habitat* to the beech.

One of the strongest, if not the strongest argument against the Asiatic origin of the Aryas has always been that there are no common Aryan names for lion, and tiger, and camel in their ancient language, while there are common names for swine, sheep, ox, dog, and horse. First of all, this reasoning is not correct. We may safely conclude, when we find the same words in Sanskrit on one side and in Greek and Latin on the other, that these words existed before these languages separated, and that therefore the objects signified were known. But we cannot conclude with the same safety that because the same words do *not* exist in these languages, therefore the objects signified by them could not have been known. Words are constantly lost and replaced. It does not follow, for instance, that the Aryas, before they separated, were ignorant of the use of fire, because the Sanskrit word for fire, a g n i, is not to be found in Greek. It is replaced in Greek by *πῦρ*, but in Latin the Sanskrit word for fire, a g n i, appears as *ignis*. Though the positive argument is irresistible, the negative argument has always to be used with great caution. But the latest traveller in Kohistân, M. de Ujfalvy, * tells us that even the zoölogical foundation of this argument about lion and tiger is wrong, and that these wild beasts are not to be found in those cold regions where the home of the Aryas is most likely to have been. The fact therefore that the Southern and Northern Aryan languages have not the same names for lion and tiger, so far from being against us, is in perfect harmony with the theory that the original home of the Aryas was on the slopes of the mountains which form the junction between the Hindukush and the Karakorum chains, what may be called Northern Kohistân.

I call it a theory, for I do not see how it can ever be more than a theory. It was in order to guard against useless controversy that I have always confined myself to the statement that the Aryan home was 'somewhere in Asia.' This has been called a vague and unsatisfactory conclusion†; but all who are familiar with these studies know perfectly well what it meant. No one would suspect me of deriving the Aryas from India, Persia, or Asia Minor, nor from Burma, Siam, China, Mongolia, and Siberia, nor from Arabia, Babylon, Assyria, or Phenicia. Then what remains? Not much more than that high plateau from which the Himâlaya chain branches off toward the south-east, the Kuen-lün chain towards the east, the Karakorum towards the west, and the Hindukush towards the south-west: the region drained by the feeders of the Indus, the Oxus, and Yaxartes. That is still a sufficiently wide area to accommodate the ancestors of our Aryan race, particularly if we remember in how short a time the offspring of one single pair may grow into millions.

This question has now been so fully discussed, and so splendidly summed up by a Dutch scholar, a Jesuit, worthy of the name and fame which that order once possessed in literature and science, Van den Gheyn ‡, that I hope we shall hear no more of Sweden as the cradle of the Aryas. It would be best, perhaps, to accept a proposal made in the interest of peace by my learned friend and fellow-worker, Professor Sayce, who thinks that he might be able to persuade all ethnologists to use the name *Aryan* in a purely physiological sense, and to restrict it to the dolichocephalic people, with blue eyes and blonde hair, regardless of the language they speak. Whether

* *Expédition scientifique Française en Russie, Sibérie et Turkistan*, par Ch. E. D. Ujfalvy de Mezö-Kovesd, Paris, 1878.

† See Horatio Hale, 'The Aryans in Science and History,' in *The Popular Science Monthly*, for March, 1889, p. 673.

‡ *L'Origine européenne des Aryas*, Paris. 1889

all people with blue eyes and golden hair in Greece and Italy, in the Caucasus, in Persia, and in Central Asia, have come from Scandinavia, ethnologists would then have to settle among themselves ; but we should at all events have peace within our borders. Aryan is a mere adjective, which we could well spare. We should then retain the old classical name of Arya for those people who brought the numerous varieties of Aryan speech from Asia to Europe, whose thought still runs in our thoughts, as their blood may run in our veins--our true ancestors in spirit and in truth, whether their heads were long, their eyes blue, and their hair golden, or whether their heads were round, their eyes dark, and their hair black.

And here I must conclude my plea for the Study of the Science of Language. I hope I have shown you that it really is a disgrace for any human being to go through life without some knowledge of what language is and what it has done for us. There are certain things which are essential to education—not only reading, writing, and arithmetic, but a general knowledge of the earth on which we live (*Geology* and *Geography*) ; of the sky and the stars which tell us of infinite law and order above (*Astronomy*) ; of the great men who have made the world what we found it (*History*) ; and of some of the greatest men who have told us what this world ought to be (*Religion* and *Philosophy*). I add to these the Science of Language which, better than anything else, teaches us what we really are. You have only to try to imagine what this world would be, if it were inhabited by speechless beings, in order to appreciate the full importance of knowing what language really is to us, and how much we owe to language in all we think, and speak, and do.

It is quite true that life is too short for any human being to gain a thorough knowledge of these fundamental subjects. But life is not too short to allow us to gain a sound knowledge of the general outline of these subjects, and of the results that have been garnered up in some of our best school-books and manuals. And this is particularly true with regard to the Science of Language. As I said in a former lecture, we all can play at least one language, many in these days even know two or three. We therefore possess the facts ; we have only to digest, to classify, and to try to understand them.

## PATRONAGE AND PREROGATIVE.

BY GEN. M. M. TRUMBULL.

A portentous cloud hangs over Illinois, while croaking soothsayers prophesy political earthquakes that will "split the party," and "lose the state." This convulsion threatens the commonwealth because of a dispute about prerogative between the President of the United States and a senator from Illinois, whose home is in Chicago. Judging by the papers, rarely has a tempest in a teapot so violently agitated the minds of men.

The cause of this phenomenon is the action of the President in appointing a collector for the port of Chicago, in opposition to the wishes of the Senator. This eccentricity, although strictly constitutional, is rebuked as an invasion of the senatorial prerogative, because the Senator had selected another man for the place.

This trivial quarrel over an office worth about five thousand dollars a year has been inflated by the press and the politicians, into an affair of national importance.

The Senator is not angry on his own account ; his grief is for the "people" who have been wronged by this appointment. The "people" wanted Campbell but the President wanted Clark. Who are the people? If the inhabitants of Chicago are meant, outside the friends and acquaintances of the persons named the "people" knew nothing about them, and cared nothing whether either or neither of them got the office.

The senatorial prerogative contended for, is vicious as it is illegal. The appointing power is in the President, and he has no right to abdicate in favor of senators, representatives, judges, or any other persons. The evolution of a mischievous practice was from "Advice" to "Patronage," and from that to "Prerogative."

Early in our national history it was found that the President, in distributing offices, must consult with men acquainted with the citizens in the neighborhood where the offices belonged, such as representatives and senators in congress. It was also natural that after the "spoils' system" was engrafted on our politics, he should consult only with advisers belonging to his own political party. This he did ; and here is where the mischief began.

After a time those representatives and senators claimed the *right* to be consulted. This was conceded, and then a claim was made that the public offices were their private perquisites, and that they had a right to dismiss as well as appoint the civil officers of the government. This was conceded also ; and the offices thus became the "Patronage" of the representatives and senators. They became the "Patrons" of the offices and of the office-holders. This patronage easily developed into "Prerogative" a very right, appendant to a seat in either house of congress. Under this arrangement, the offices were degraded into bribes and payments for personal service, and devotion to the patrons, who held the offices in their gift.

Mr. Lincoln, when president, once appointed a

collector on the demand of Mr. Jones, the member of Congress from the district where the office was. A cabinet officer, who happened to know that the appointment was improper, remonstrated against it; but the President said: "What can I do? Jones wanted him." "What of that?" said his friend; "are you president of the United States, or is Jones president?" Mr. Lincoln thought for a moment, and replied: "Jones is president." And he was, —for that district.

There is a question of political morality involved in this dispute, which notwithstanding the acres of print expended on the subject, has not been mentioned by the partisans of either side; and yet it is the only question in it worthy of consideration. It grows out of the senator's business and the collector's duty. The senator is extensively engaged in the importation of merchandise from foreign countries, and for that reason he is the very last person who should have a voice in the selection of the appraiser or collector for the port of Chicago. Were not the public conscience drugged into stupor by the medicines of party, it would be regarded as a scandal that the collector of the port should be dependent on any importer, or under any obligations to him for the office that he holds.

It is freely conceded here, that in this particular case the patronage of the office would not result in any return favors from the officer to the patron, and that partiality would neither be offered by one side nor accepted by the other; yet the relationship would excite suspicion, although both parties were "chaste as ice, and pure as snow." All rival importers would be jealous, and with good reason, because a moral principle is violated when any importer is permitted to appoint the collector of the port. Even Matthew, who sat "at the receipt of custom" long ago, would have seen his official action clouded with suspicion had he been indebted for his appointment to some great merchant of Jerusalem.

And the principle here contended for is in harmony with the spirit and the letter of our law. The first day that Gen. Grant took his seat as president, he appointed Mr. A T. Stewart, Secretary of the Treasury. The Senate was about to confirm the appointment when a venerable clerk, a relic of a past age, called Mr. Sumner's attention to an ancient law passed in the days of Washington, whereby it was forbidden that any merchant or importer should be Secretary of the Treasury.

Although this law had been forgotten it had never been repealed, so the President was advised to withdraw the nomination, as the appointment was illegal. Instead of doing so, he asked that the law be repealed. This was refused, not because there was any suspicion of Mr. Stewart, but because the law was right. The meaning of it was and is, that no merchant or importer shall have patronage or power in the Custom-house.

## POINTS, MATHEMATICAL AND LEXICAL.

BY PAUL R. SHIPMAN.

"THERE is something funny about this doctrine of chances," said an ingenious friend to me the other night. "The first time one throws a silver dollar, for instance, the chances of head and tail are equal; but if one throws head, say, five times in succession, the chances are against his throwing head the next time, although meanwhile nothing has happened to the coin, which still has only the same two sides, and may be thrown the same way as before. What has altered the chances? I know they are altered; but I don't understand why." As some others may be in the like predicament, and as the point anyhow is somewhat subtile, and goes very deep into the doctrine of chances, I submit it to THE OPEN COURT. A solution, however, is not far to seek, as it appears to me.

Not only are the chances of head and tail equal at the outset, but, if the coin is thrown often enough, the number of heads and tails will be equal at the close. This follows immediately from Bernoulli's theorem, that, in the case of an event which must either happen or fail, the number of trials may be so great that the ratio of its occurrences to the number of trials will equal the ratio expressing its *a priori* probability, within less than any assigned quantity. As the *a priori* probability of throwing head is one-half, and that of throwing tail is also one-half, the number of throws to which the number of heads or of tails stands in this ratio must of course equalize them. The proposition is indeed identical. For the sake of illustration, suppose this number to be twenty. Out of the twenty throws, then, ten must turn head, and ten tail. I say *must;* for the supposed number, be it remembered, represents hypothetically the actual number, whatever that may be, within which the two ratios are equal to each other, and within which, consequently, the heads and tails must be equal. Not simply must the heads and tails together number twenty, therefore, but the heads and tails must be equal in number—as necessarily equal as if drawn from an urn containing ten of each and no more. Now, the chances of head and tail are equal at the outset, because one or the other must be thrown, whereby the probability of throwing either is one-half. If in the case supposed heads have been thrown five times in succession, however, there remain only five heads to be thrown, facing ten tails, fifteen all together, making the probability of throwing head the next time five-fifteenths or one-third, against ten-fifteenths or two-thirds in favor of throwing tail. The

chances are altered, it will thus be seen, by the reduction of the possible heads, while the possible tails are left undiminished, just as they would be altered if the ten heads and ten tails were represented by the same number of white and black balls respectively in an urn, from which five white balls had been drawn, and no black ones. Nothing meanwhile has happened to the coin, as my friend says, which still has only the same two sides, and may be thrown the same way as before; but, although it may be thrown the same way as before, the chances that it will be are reduced, as shown above, by the result of the previous throws. The chances against throwing head instead of tail the next time are two to one, because the number of possible tails remaining is twice the number of possible heads. In short, a solution of the point in question, as I conceive, hinges on the truth of Bernoulli's theorem. All of which is respectfully submitted.

The *Sun*, of New York, which fills with ability, not to say general acceptance, the chair of censor of mind and manners in our country, contained the other day the following paragraph:

"From totally unconnected sources comes this question and its answer: 'Can $5 be multiplied by $5?' writes J. T. F. O'C., and Col. John Hamilton on the same day, writes this:

"'Five dollars multiplied by $5 does not give $25 as a result; $5 multiplied by the abstract number 5 *does* give $25. To multiply $5 by $5 we would have to square the dollars as well as the abstract numbers, and we would have 5+5=25 multiplied again by the dollars (100+100), equal to 250,000, just as in multiplying 500 cents by 500. Wouldn't it give a funny looking coin to multiply a dollar by a dollar?'

"Thus Col. Hamilton answers J. T. F. O'C.'s question; and we answer Col. Hamilton's by remarking, 'Well rather.'"

So far from objecting to the answer, it would seem, the *Sun* accepts it as valid; but not so can I. The correct answer, I should say, is "No." Multiplying dollars by dollars is an inconceivable process. Multiplication is adding a number or quantity to itself a certain number of times. Can the sum of five dollars be added to itself five dollars times? The thing is blank nonsense. A multiplier is always and necessarily an abstract number. According to the extraordinary answer accepted by the *Sun*, five dollars multiplied by five dollars makes two hundred and fifty thousand cents, or twenty-five hundred dollars. This is the product not of five dollars by five dollars, but of five hundred cents by the abstract number five hundred, which is a totally different thing. The answer, I am constrained to say, is even more absurd than the question. The only rational operation suggested by the question, if it suggests anything rational, is the multiplication of five dollars by the abstract number five, with the rejection of its application to dollars in the multiplier as so much ridiculous surplusage. The error of using the sign of addition for the sign of multiplication is probably typographical; but, as it tallies exquisitely with the rest of the paragraph, I leave it as it stands in the *Sun*.

By the way, having referred to the critical function of that great journal, which certainly it discharges in general with unsurpassed ability, I may be permitted to call attention to the subjoined extracts from its columns:

"The original Thanksgiving Day was a day of worship, just as the original Fast Day was. One was the *converse* of the other."

* * * * * * * * *

"Far from being a scholar, he had the kind of knowledge which is the *converse* of the exact learning synonymous with scholarship."

The last sentence is from the pen of the literary editor, whose initials are signed to the article in which it occurs. Under the circumstances, it is not too much to ask the *Sun*, in the interest of the purity of our mother tongue, to overhaul the dictionary for the meaning of the word *converse*, and, when found, make a note of it. *Quis custodiet ipsos custodes?*

## MONISTIC RELIGION THE STRENGTH OF DANIEL WEBSTER.

BY T. B. WAKEMAN.

Horace Greeley spoke the truth when he said: "Webster's intellect is the greatest emanation from the Almighty Mind now embodied." So says and quotes Mr. Oliver Dyer in his little book on Our Great Senators; a book exceedingly interesting and light-giving.*

The author was a reporter in the United States Senate and for many years was in constant and working contact with the great men to whom he introduces us in a way so life-like that he deserves the thanks and gratitude of every American. We seem to be for a time the associates of those who have done most to make our history; then, the light of far-reaching philosophy is thrown upon them, and we are made to see that they could not have been or acted otherwise than they did. The result is that we delight to raise the greatest, the worthiest of them aloft into the Pantheon of the Nation's heart.

It is very easy to see that according to our author's view three Americans lead all others in that Pantheon: *Washington*, *Webster*, and *Lincoln*. Time was when he, with thousands of others, would never have thought of Webster between those two sacred names. Time was, when he too joined in the howl about "the astounding apostacy" of the "rotten-hearted Daniel Webster." But time has whitened the head of the old "Reporter." He sees it differently now, and he could not leave this bank and shoal of time, until he had left his personal

* "Great Senators of the United States, Forty Years Ago. Being Personal Recollections, etc., of Calhoun, Benton, Houston, J. Davis, Clay, Webster, and Others." By *Oliver Dyer*. New York: Robert Bonner and Sons, 1889.

testimony as to the intellectual, moral, and patriotic grandeur of the greatest man he ever knew. He says: "Events have justified Webster. I say this with all the more freedom because I was of the fiercest of the howlers, and my howls were honest," (p. 298).

It is quite easy to see now, in the light of Sociology, that our Civil War was a great blunder, and a crime which the statesmanship of Webster would probably have averted. But the people were selfish and sectional, wild and mad, and the eloquence, wisdom, and patriotism of their greatest mind and heart were lost in battle-cries while their flag was "drenched in fraternal blood."

But Mr. Dyer points out with moral certainty that but for the wisdom, eloquence, great heartedness, and patriotism which gave Daniel Webster the victory—in the Senate and before the people—over Calhoun and Hayne, there could have been no successful war for the Union, nor would any victory have restored the Union. He puts it in a word, that Webster's services to the Republic were simply "incomputable." Very similar seems to be Mr. Blaine's estimate in his "Twenty Years in Congress"; and in his appendix to his second volume, he shows that Seward, Douglass, and other statesmen gladly took Webster's ground when too late. Webster had the heighth and breadth of vision to see futurity as if present, and the patriotism to forewarn, and do all in his power to avert dangers impending over those who could not or would not see for themselves. It is an interesting historical query to solve: Which was the greatest battle ever fought? and which the greatest speech ever made? In the end, it seems that Webster's Reply to Hayne is likely to appear as *that speech*. Not only as a speech, but as a poem and a prophecy, "The Man, the subject and the occasion," and also the *results* stand unparalleled by any other human utterance. The "Crown" oration of Demosthenes, the Phillipics of Cicero were wails of the lost cause of liberty, like the beautiful eloquence of modern Ireland; but the "American Union" sustained, defended, and made continuous by that one mighty effort, (made solid by the Reply to Calhoun in 1833,) has become the corner-stone of the progress of the whole human race. "Incomputable" is the word for such services. The Mighty Orator made successful the war for the Union by vindicating the supreme duty of the Union to exist. Thus he has lifted our whole country aloft and by it made the Republic the common inheritance of mankind. The weaknesses and failings of the man are lost in the immense public and human benefaction his life has been; pitiful is the soul that hunts them up and uselessly exposes them.

But it is time to ask what was the source of this orator's immense power. The answer must be his religion; and if it be asked, what religion was that? The answer must be substantially, the *Monistic Religion*. His own words about Religion are true and memorable: "*Religion*, therefore," he says, "is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the Universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death."*

We do not pretend that Webster ever broke with the religious elements that surrounded him. He used their phrases, but he swelled them into a meaning far beyond their traditional and usual contemplation. There was really very little Theology or Metaphysics about him. He was a *first* rather than a *second* hand soul, and as such *great*, because he was large enough to see, feel, and *embody* in himself the *order* of the world, physical, social, political, and moral. His power came because he was *at one* with the world,—was a *Monist!* The foundation upon which he stood sturdily with both feet, was the laws and order of the Universe,—sustaining the continuity and solidarity of the human race, and the UNITED STATES as their highest result. These ideas were his underlying power, and sometimes he brought them to actual revelation in "godlike action," which made his auditors stand spell-bound as before a superior being. The preparation for all this was his "religious" and poetic unity with Nature. His frequent hunting and fishing excursions were but pretexts for this "worship." He was never at home, except as a boy among his native-mountains, or as a man on his farm by the sea, whose tides, and winds, and waves became the music of his soul.

Nor less real was his union with human life as the great continuous consciousness of Nature. No Positivist has ever so beautifully illustrated the continuity of humanity by the succession of the generations. Their outcome in the great Republic made it sacred to him with a reverence too profound even for his utterance. Before these great realities Webster was the most reverent of men, because he saw and felt them the best, and stood in personal relation to them. If, as James Parton says, "the proper religion of a citizen of the United States is the United States of America,"—then Webster had that Religion bottomed solidly upon the Universe and History. Some *Monist* would do well to select from Webster's works, biographies, and correspondence, the abundant illustrations of his fundamental union with Nature, Humanity, and the

*Eulogy on Mason, p. 595 of Whipple's "Great Speeches and Orations of Webster." (Little, Brown & Co., Boston.) A book which should be in every library, and every household where pure, noble English, the grandest eloquence, and the purest wisdom and patriotism are desired.

Republic. To go no further than Whipple's book, look, for instance, at—

"The Settlement of New England," with its "Advance then, ye future generations," . . . . we welcome you to the *immeasurable blessings of conscious existence*," *etc., etc.*

The Revolution in Greece; with its Solidarity of Nations and Peoples.

The two inimitable Bunker Hill orations.

The oration on Adams and Jefferson, who "left the world filled with their radiant light," etc., p. 158.

The case of Joseph White with its revelation of human nature, like Shakespeare.

The Reply to Hayne, with such phrases as: "The bones of her sons, falling in the great struggle for independence," etc.; "Union and Liberty now and forever one and inseparable."

The Reply to Calhoun in 1833: "The people, Sir, in every state live under two governments," p. 290.

The two masterly New York dinner speeches.

The Character of Washington.

The Presidential Protest and Veto, with "The drum beat around the world."

The Rich and Poor; and the Log-Cabin of his Father.

The Landing at Plymouth.

The Girard will-case (exception, as it may seem,) appeals to a higher religion than that of his clients.

The Hulsemann Letter, with its Americanism.

The Seventh of March speech, with its patriotic sacrifice.

The Dedication of the Capitol at Washington, which practically closed his career.

The annals of eloquence and wisdom can show nothing equal to these wonderful productions. Lincoln's inspired consecration speech at Gettysburgh is but the continuation of the same line of thought and feeling, and unconsciously uses Webster's identical words.

The new universal faith has been for a long time growing under the ribs of the old, and has been compelled to use the old names and symbols. But God is no longer a spook or an unknowable abstraction, but the real world or universe. Christ is no longer an amphibious deity, nor one little Jew, but the ideal Humanity. The Holy Ghost is no longer a flitting personality, but the real living soul-activity of Man. In all these and other similar theological terms Webster, without criticizing or denying, struck through the names to the realities, and spoke for them. He, as none other, bottomed upon the Infinite Universe, and the continuity of the human race. Therefore he remains, and must long remain, a moving, educative power,—the greatest of monistic orators and statesmen.

## FREEDOM OF WILL AND RESPONSIBILITY.

The question has often been asked: "Is a man responsible for his actions, or is he the slave of conditions?" The standpoint of science and that of ethics does not appear to agree. Science rests upon, it presupposes, and, indeed, it proves by its very existence the rigidity of law. All natural processes are pervaded by an irrefragable necessity, and psychical acts are no exception to the universal order of things. But the clergyman, the teacher, the ethical instructor step in, proclaiming the moral law: Thou shalt and thou shalt not. What is the use of moral behests, if the formation of future events is unalterably fixed, if we are unable to make or to mar? If this be the case, does not the *must* of science collide with the *ought* of morals?

It does not collide, unless the one or the other or both are misunderstood. The *must* and the *ought* do not contradict each other; on the contrary, they condition and they explain one another. The *ought* of morality has sense only on the supposition of the *must* of science.

Theologians made the mistake of defining freedom of will as something that breaks through all natural laws; and they were thus obliged to look upon it as a mystery beyond the grasp of the philosopher. On the other hand, the philosopher was obliged to deny the possibility of a freedom of will that infringes upon natural laws. Freedom of will was defined as a contradiction of scientific necessity, as an annihilation of physical laws, and as an exception to the natural order of things.

What is freedom of will? Freedom of will means that a man is free to do that which he wills. A prisoner is not free; his liberty is curtailed: he cannot do what he wills. A vanquished man who lies at the feet of his conqueror, is not free in his action; he depends upon the mercy of his adversary. Yet in a certain sense even the fettered man, the slave and bondsman remain, or at least can remain, free. Their actions do not, and need not, entirely depend upon circumstances outside of them.

Hagen in the Teutonic Saga stands locked in iron chains before Chriemhild; he is asked where he had hidden the treasure of the Nibelungs. Yet he answers proudly:

> Den schaz weiz nu nieman wan got unde min,
> Der sol dich valantinne immer gar verholn sîn.
>
> [The treasure is known to no one except to God and me.
> Forever, hendish woman, be it concealed from thee.]

Hagen proves to the Queen of the Huns his freedom of will; and his will is stronger than the fear of death, which thereupon he suffers at the hand of the revengeful woman.

If the decision of a man is determined by sur-

rounding conditions solely, he feels himself to be, and indeed he is, a slave of the situation. But if his decision is determined solely by his character, by the thoughts and principles that move his mind; if he remains unbiased by surrounding conditions; if on the one hand dangers, calamities, and the prospect of death cannot frighten, and on the other hand allurements and pleasures cannot decoy: then does his decision depend in all situations upon himself, then is he independent of the influences of surrounding conditions; he is a free man, even if he were laden with chains, even if he were a slave as was Epiktetus.

The motives that set the psychical mechanism of a human soul in motion have two phases—an objective and a subjective phase. They represent, (1) certain facts of the outside world, and, (2) certain principles or maxims in the mind indicating how to deal with the facts of one's surroundings. The objective fact is the one phase and the subjective attitude is the other phase. A man, in whom the objective fact constitutes the overwhelming part of a motive, cannot be said to be free; but if the subjective attitude remains the decisive element in a motive, he is free, and his actions will be the true expression of his character. He will preserve his freedom even under conditions where weaker souls would yield to a compulsion of circumstances.

The consciousness of man's moral freedom and of the dignity that rises from this freedom should never be lost by any one of us. For the idea that we can be free, if we dare to, that we are free if we do not allow ourselves to be enthralled, will afford us an incalculable power of self-possession. It will give us stability and quietude in the turmoil of exciting events which threaten to carry us away; whatever be our fate, we can be, and can remain, faithful to ourselves and to our principles.

Freedom of will is man's mark of dignity over brute creation, and Schiller, the poet of liberty, proudly sings:

Man is free, e'en were he born in chains!

In answer to this view, some theologians of a mystical cast of mind declare, that freedom of will does not denote the freedom of man's will to do a thing, but it means the freedom of a man's will to will another thing than he wills. It is plain that the freedom of a man to do what he wills as explained above, does not stand in contradiction to natural laws, it forms no exception to the universal and necessary course of nature. For whatever a man wills, he must will of necessity. The decision of a scoundrel if his freedom of will is not curtailed, if he can act as he pleases, will of necessity be that of a scoundrel; his actions cannot but show his character. That is his prerogative, flowing from the freedom of will that nature allotted to man. The decisions of an honest man will of necessity be honest and will prove the honesty of his character. If freedom of will means that the decision of the one or the other—granted their characters are as they are—might be different from what it is, this would indeed be a reversion of the order of nature, it would be an annihilation of the law of cause and effect, and it would make ethics impossible, —not only science in general, but among the sciences the science of the moral *ought* also.

We reject any conception of the freedom of will which implies the nonsensical statement that a man could will one thing and the contrary of that thing at the same time. Certainly a man can *wish* two things of which the one excludes the other; but he can *will* the one only. So long as he wishes to do at the same time two contradictory things, he will do neither the one nor the other, and unless the motive of the one is stronger than the other, he will be like Buridan's donkey, who starves between the two bundles of hay.

Will is the decision to let some of our wishes pass into act. The decision of a fully conscious and responsible man is the end and outcome of a deliberation. It is the plan of action sanctioned by the verdict of a consensus of the principles, the wishes, and the hopes—in one word, of all the ideas of a man. The decision is arrived at by a struggle of the conflicting wishes and it is natural that the strongest wish will of necessity gain the upper hand.

Let us for instance imagine, that a young man is led into temptation. An occasion offers itself to commit a defalcation. The hope of gain is the motive to commit a wrong; there is the chance of not being discovered; the stronger that chance is, the more will it strengthen the motive of the deed. On the other hand, there is the remembrance of the eighth commandment "Thou shalt not steal." There is the shame of becoming a thief, and then perhaps the exhortations of mother and father are remembered. Their shadows may be too dim and their voices may be too faint. Perhaps they grow clearer and stronger, the more the unhappy youth hesitates; they at last eclipse all other motives and he exclaims "Never! I shall never disgrace the name of my family; I shall keep holy the remembrance of father and mother, and remain as honest as were my parents."

The decision of a deliberation will always turn out as it does, with necessity. The decision, however, does not depend on the circumstances of the surrounding world alone, not solely on conditions outside of us, but also and chiefly on our character, on the conditions inside of us. If our moral principles, if the remembrances of dear parents and instructors are strong in a man, if he is clear minded and far-sighted enough to see the evil consequences that, perhaps not at once

but after a while, will be sure to fall upon him, he will not be in danger of falling an easy prey to every temptation. And it is for this reason that an ethical instruction of the young is necessary, that we build churches and have preachers to tell us again and again, how necessary is the moral ought. Noble ideals and virtuous principles must be implanted into the minds of men. They must become parts of their souls and truly the dominant parts, so that they will never be overruled in temptation by evil motives and low desires.

Could we preach morals, if after all an honest man might will the contrary of what he wills, if his decision did not result from his character with necessity, but might perchance be different from what it is? Or again, would it be worth while to trouble about preaching morals, if a bad character, into whose soul never entered any idea of obeying another command than the impulses of egotism, might after all act right as if he were a good and honest and well conducted man?

The *ought* of ethics would have no sense, if there were no *must* in the course of nature, such as science can prove. The *must* in natural events and in history is not such as is taught by Fatalism, that man is unable to change its course. The fates of individuals and of nations do not depend upon the circumstances of environment only. The most important factor of our personal development and of the future of a nation lies within—within the minds and the hearts of people. *Jeder ist seines Glückes Schmied*, ("Every one forges his own fate,") says a German proverb, almost too trite to be quoted. And yet it is so very true! The result of our development depends not only upon the circumstances under which we are born and live, but necessarily and naturally also, and chiefly, upon the manner in which we use these circumstances.

Therefore it is not true—although it is often contended—that science when recognizing the necessity with which decisions of the will take place, destroys the responsibility of man. What is responsibility but the consciousness that a man has to bear the consequences of his actions, be it for good or for evil? The experience of common sense teaches and science proves that every action always has definite consequences, which upon the whole can be calculated and ascertained before the execution of the action; and the person who does an action must accordingly be looked upon as the author not only of the action, but also of the consequences contingent upon that action.

A man in whose mind this idea is always present, i. e., a man who feels himself responsible for his actions, has a great advantage over persons in whom it is lacking. Those in whom it is lacking are, properly speaking, not men; they are children. They are liable to commit indeliberate actions which must in the end lead them into trouble; and if their own misfortunes do not educate them to become responsible men, they will ultimately go to the wall.

A man in whose soul the idea that he is responsible for his actions is a controlling power, is called a character. In whatever he does he will prove a consistency with himself and will never have occasion for regret. This idea so long as it is present in his mind, will exercise in difficulties a decisive, and in temptations a wholesome, influence upon all his decisions. P. C.

## THE AUTO-PLASTIC SYNTHESIS OF THE UNIVERSE.

"We receive but what we give,
And in our life alone does nature live;
Ours is her wedding garment, ours her shroud."
—COLERIDGE.

ALTHOUGH the principles of Hylo-Idealism, or self-deification, which centre and end all in the Alpha and Omega of Self, are necessarily opposed to those of THE OPEN COURT, which aspire to harmonize Religion and Science, as making divine or any other worship but that of Self-worship, *impossible*; I trust the love of fair play, the interest of truth and progress and the vital importance, if only to ourselves, of hearing both sides of the grand problem, will induce the Editor to make room for a short synopsis of my arguments which introduces us to a new world entirely, in which Reason and Science receive their just award.

My great difficulty is to state clearly a thesis which is virtually self-evident—so simple, indeed, as to be intelligent to the least cultured mind. Indeed, as said of the Scriptures, I may say of this theory of mind and matter, that "*virginibus puerisque canto*." It is really a theme for "babes and sucklings," and has been, by vulgar realists, termed *Hylo-Idiocy*. Its gist, at bottom, is to reduce all objects to subjects, things to thoughts and to identify thought with cerebration, i. e., with cerebral function. So that Materialism is substantiated, while at the same time Matter is exalted to the level pure Idealists conceive of what they are pleased to designate as "Spirit," which on the data of relative (or Hylo-) Idealism, based as it is on exact Positive Science, is resolved into the corporeal function of the Encephalic Vesiculo-Neurine, or grey cells of the Cerebrum. All "things" thus disappear, including Space and Time, by resolution into individual states of self-consciousness. So that we are compelled to include "everything" in Heaven and Earth, within the ring-fence of the Ego, and to say of Egoism "*I am the Universe*," and its Creator as well. In other words, "*Quisque faber est sui mundi*."

In making these lofty claims of Mon-archy for each individual sentient being, beast or man,—their arrogance, which by scientists especially, has been stigmatized as grandiose and impious insanity,—I may mention that these recalcitrant gentry reckon without their host. For my position is founded inexorably, as humbly, on the relative, phenomenal and non-ætiological hypothesis—a hypothesis which, for ages past, has been the standpoint both of the Metaphysist and Physicist. To first causes, or indeed any true or ultimate causes whatsoever, man has no faculties to reach. Such are too high for him, he cannot attain to them. Higher than himself,—the creator of thought,—thought cannot soar. The kingdom of Earth, as of Heaven, is *within* him, or in other words self-consciousness—the product of Egoity—is his *summa scientiæ*. * He has been named the "Cause-seeking animal." But it is quite a misnomer, and until he learns to clip his wings, and confine himself within the relational sphere—proscribing the "Absolute" as quite *ultra vires*, he must ever remain the

* It will be seen that the "Spiritual" view is the arrogant one and the hylic the humble one.

mischievous Vermin Bacon labels him, or, as Goethe puts it in the Prologue in Heaven of Faust, "the beastliest of beasts," or as Mother Church has it, "a miserable sinner."

It will be seen that my principle is that of Bishop Berkeley, rationalized by the canons of all the positive sciences from Astronomy to General Anatomy (Histology), of which only the former, and that in the imperfect Newtonian form, existed in his day. And yet of him Byron says, "What a sublime discovery 'tis to make, The Universe universal Egoism." The concept is simple as it is sublime, only we must eliminate the rash and vicious *occultism* of an "Absolute," incomprehensible First Cause and stoop, or rise, to Selfism, pure and simple, beyond which, in the legitimate relative plane of ideas, all, if aught there be, is *naught*. Induction must supersede Deduction. I think the above is clear. It is nothing else than Kant's negation of "*Ding an Sich*"—a formula thoroughly worked out by Scotch Metaphysics (so odious to Dr. Johnson, George III, and the whole Philistine world) and especially by Dr. Thomas Brown in his work on "Cause and Effect," in 1804, the year of Kant's death. Let me, in this connection, refer to my treatise "Humanism *v.* Theism," which I recently forwarded to Chicago, and to the luminous exegetical essay, which precedes my portion of the tract, by the late brilliant, poetic, and scientific genius, Constance Naden,—too soon, alas! lost to the cause of Truth, in all her aspects,—entitled: "Hylo-Idealism, the Creed of the coming day."

It will be seen from the foregoing sketch that one of my aims, which lies close to my heart, is to dethrone all Godheads, hitherto adored by vain, perverse, and blind humanity, and to install Self on the cosmical throne. Of old such was a task for Prometheus and Titans, in which indeed they miserably failed. But we stand on a vantage ground and are able to bring to bear on our objectives, armaments undreamt of in earlier ages. Just as modern ordnance would crumble into dust, mediæval fortalices impregnable in their own day.

I have much more, social, political, and ethical *in petto*, of which, on this occasion, I shall be silent. But the head and front of my thesis is to root out the religious instinct, as a foe to human welfare and progress, quite in the spirit of Epicurus, Lucretius, Euhemerus, Seneca, Buddha, Confucius, Shelley, etc., on the ground, (which these august thinkers only adumbrated) of the *impossibility* of predicating any other Divinity than our own Egoity—a view ratified by all modern and evolutionary science, and by common sense, which is Science *in excelsis*, or *vice versa*.* Only Common Sense must be scientifically excogitated and held. It is impotent as our guide or pilot for a rational life, when only empirically and semi-consciously foreshadowed. Speculation must be, in our 19th century, superseded by assured Demonstration. Until man is Godless, he can never be master of himself.

LONDON, January, 1890. R. LEWINS, M. D.

[Hylo-idealism, it seems to me, is not "necessarily opposed" to the views of THE OPEN COURT. On the contrary, it appears to be in many respects a kindred philosophy—an attempt to construct a unitary conception of the world. That THE OPEN COURT has not as yet more fully considered the philosophy of Dr. Lewins—with the exception of occasional mention of it in notes—is due to the fact that my work has had to be, and is still, concentrated in other directions.

The point of difference between our views seems to be founded upon a difference of terminology. I do not as yet understand the usage of the terms "self" and "ego" in Hylo-Idealism; and thus I cannot form an opinion about the proposition "to root out the religious instinct" and to deify our own egoity. If I might be allowed to state the proposition in my own terms, it may mean, to root out superstition and to ennoble and elevate human personality. Publications of Dr. Lewins, and essays discussing his philosophy, are in our hands, and we hope to be able, later, to examine his theories more carefully. P. C.]

*Professor F. Max Müller assures one that these scientific formulæ are quite on the lines of pre-historic Vedantism. In his "Science of Thought" he insists that I have quite made out my point that "thing" is only "think." And on that postulate my *whole* position hinges.

## CONSTANCE C. W. NADEN.

### IN MEMORIAM.

IN the death of Miss Constance C. W. Naden, which took place at her residence, 114 Park Street, London, on December 23rd, the world of Society, Literature, and Philosophy has sustained a great loss. In the varied fields of Philosophy, Science, and Poetry she has made her mark. It is as the Authoress of 'Songs and Sonnets of Springtime,' and 'A Modern Apostle,' [London: Kegan Paul, Trench, & Co.] that Miss Naden is perhaps most widely known. Nor was her growing poetic fame undeserved. Mr. Gladstone in a discursive paper,—which appears in a late issue of "The Speaker,"*—on "The Poetry of the XIX. Century," enumerates only eight English Poetesses as worthy of being ranked as real Poets, among whom Miss Naden figures as the latest. He ranks Mrs. B. Browning as the earliest and denies the title of "Poet" to George Eliot, to Mrs. Hemans, Joanna Baillie, and indeed to all prior to Mrs. Browning.

In the field of Science her mastery was no less assured, as her distinguished career at Mason Science College, Birmingham, sufficiently indicates; Dr. Lewins, who in many respects may be termed her philosophic Mentor, intends to perpetuate her memory by founding an Annual Gold Medal, and by placing her marble bust in the Library of the College.

It was, however, in the serene atmosphere of abstract thought, so little appreciated in contemporary Britain that her brightest triumphs were won, and her surpassing powers most fully revealed. Her brilliant historical and critical essay on 'Induction and Deduction,' which gained the Heslop Gold Medal at Mason College, is, we believe, to be published shortly, together with her memoir and collected literary remains. This expected volume, on its appearance, will only too sadly reveal what might have been forthcoming had the possessor of so many and varied talents remained with us. Any sample of her work is necessarily fragmentary; her young life was a rounded one, in itself a supremely beautiful epos. To those who were privileged to enjoy her personal acquaintance the loss is irreparable. To them it is that the full beauty of her brief life only now comes home,

> "Apparelled in more precious habit
> More moving-delicate and full of life
> Into the eye and prospect of the soul,
> Than when she lived indeed—."

A sheet of note-paper covered with her clear, statuesque handwriting lies before us. We had queried her presentation of some Hylo-Idealistic refinement. She explains that the difficulty in question arose in her mind at a time when—her acceptance of Dr. Lewins's Autoplastic Theory of Things being less complete than it subsequently became—she had been puzzled by the apparent contradiction involved in the persistence of individuality taken in connection with the perpetual material flux. But she adds, brightly,—referring to her more matured philosophic faith, which made everything 'clear from East to West,'—"Needless to say that that point does not trouble me now!" During the last few weeks, ever since we read the notice of her death in a Birmingham newspaper, these words have haunted us with a new meaning read into them—"That does not trouble her *now*!"

G. M. McC.

*Vol. I, No. 2, 11th Jan. 1890.

## BOOK REVIEWS.

ASOLANDO. Fancies and Facts. By *Robert Browning*. Author's Edition. Boston and New York: Houghton, Mifflin, & Company.

This collection of verses, dedicated to Mrs. Arthur Bronson, was given to the world at Asolo, in October last. It derives its title from *Asolare*, 'to disport in the open air, to amuse one's self at random.' The typography and binding are simple and tasteful. The verses, of which there are many species and varieties, are true products of Mr. Browning's art—abounding in contrasts and unexpected effects. We quote entire "The Epilogue."

"At the midnight in the silence of the sleep-time,
When you set your fancies free,
Will they pass to where—by death, fools think, imprisoned—
Low he lies who once so loved you, whom you loved so,—pity me?

"Oh to love so, be so loved, yet so mistaken!
What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel—being—who?

"One who never turned his back but marched breast forward.
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, sleep to wake.

"No, at noonday in the hustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
'Strive and thrive!' cry 'Speed,—fight on, fare ever there as here!'"

---

M. C. Comte Goblet d' Alviella writes, in the December *Revue de Belgique*, an exhaustive, learned, and instructive article upon "Religion in Russia." (Brussels: C. Murquardt, *Librarie Européenne*.)

The February *Cosmopolitan* is an exemplary number of a magazine that is daily becoming more popular. "The Vienna Burg Theatre," "Horace Greeley," and "The Development of Trousers," are among the leading contributions of this month.

In *Himmel und Erde* (H. Paetel, Berlin), for January, Dr. L. de Ball writes upon Montigny's researches concerning the scintillation of stars. The same periodical contains an interestingly penned article by Dr. G. Hellmann upon the cut of the Elbe through the Saxon Switzerland.

The next volume of the series of '*Historic Towns*' edited by Mr. E. H. Freeman and Mr. Hunt, will be 'Winchester' by Mr. G. W. Kitchin, the Dean of Winchester, who declares that the place is the most historic of English cities. The book will be published immediately by the Longmans.

*The Credibility of the Christian Religion* is the title of a small pamphlet by Samuel Smith, M. P., (London, Cassell & Co.), "designed to meet in a popular form the Rationalistic objections to Christianity, now so common." It is our duty to affirm, from the evidence presented, that the pamphlet does not meet the objections of science and common sense to the supernatural phenomena upon which, as Mr. Smith contends, the credibility of Christianity is based.

We have received from the Scovill and Adams Company of New York, *The American Annual of Photography and Photographic Times Almanac for* 1890, edited by C. W. Canfield, a neat paper-bound volume of three hundred and thirty-seven pages. The book is an invaluable aid to workers in the photographic arts; the technical literature of the profession is represented in every phase; and the illustrations, among which we call especial attention to "Babyhood," "Minnehaha Falls in Winter," and "Southern Fruit," are truly superb productions.

*The Transatlantic*, a fortnightly review of European life and letters, published in Boston, has reached, with February 7, its eighth number. It is the aim of the magazine "to make easily accessible to the people of this Continent the best fruits of the thought and literature of the other and to inform them of the other's progress in art, society, and life." We find much attractive matter in the columns of *The Transatlantic*. It presents a pleasing variety of selections from the various departments of *belles lettres* and arts. Its musical pages, wherein are reprinted the words and music of noteworthy compositions, are a charming and distinctive feature. (Annual subscription, $2.00; Single copies, 10 cents. P. O. Box 210, Boston.)

Unquestionably the most excellent of the eclectic magazines that of late years have appeared, both in the vastness of its range of selection and the discrimination employed in the task it has undertaken, is *Current Literature*, a monthly publication of New York (30 W. 23d St.). It is obtainable for the extremely low price of $3.00 a year, and comprises some seventy-nine large quarto pages of material derived from the extensive field of contemporaneous English literature. A notable feature of *Current Literature*,—lacking in other similar periodicals,—is the instructive comment and literary chat of the editorial departments. We remark, too, the logical and systematical character of the method of selection practiced. The appended indices of notable books, magazine-articles, etc., much enhance its value. As a repertory of the best products of contemporary literary thought, we recommend it to our readers.

## NOTES.

Mr. Victor E. Lennstrand, the Editor of the *Fritänkaren*, of Stockholm, a Swedish journal of Freethought, is in prison still, and we are informed that his incarceration is a punishment for publishing certain "heresies." The Christian authorities in Sweden seem to pursue a strange method of conversion,—one which should have long since disappeared among civilized nations. Mr. Lennstrand finds much support in England, Germany, and America; and the orthodox persecutors of liberal thought will soon find out that persecution is the best means to promote the cause of their adversaries.

Mr. Paul R. Shipman, referring in our present number to a problem presented by a correspondent of the New York *Sun*, calls attention to a lexical error committed by the literary editor of that journal. Mr. Shipman fully recognizes the ability with which the censorial functions of the *Sun* are discharged. But, in the cause of justice, it should be added, that, to the imperishable credit of that great newspaper, it rarely makes an error that it has not the frankness to confess and, for the benefit of its readers, publicly to discuss. Few newspapers care so much for "the purity of our mother tongue," and we wonder the rather that amid the difficulties under which it is daily compiled, its transgressions are so few.

The Inaugural Address of President Charles Kendall Adams, of Cornell University, delivered at the opening session of the American Historical Association, in Washington, and reprinted in the February *Magazine of American History*, is a noticeable review of the historical work accomplished in the present century in the United States, Germany, France, England, Italy, and the other countries of Europe. It is, we admit, a lamentable fact that historical instruction in our American Universities is so hampered. But, given the obstacles to special work that our present system of sciolistic University education present, and what does it avail that the methods of the German Seminary and the *Ecole des Chartres* are introduced? The American University is essentially an under-graduate University, and in its present form, with one or two notable exceptions, it is unfitted even collaterally for the so-called 'graduate' work. It is doubtful if the movement of reform can ever lead to good results if it is merely to be—in President Adams's own words—a new graft upon the old stock.

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